

AlFaraouq

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Your Dua: HIS MOMENTS OF ACCEPTANCE

The Princess of Muhaddithdeen and the mother of the Believers, Ayesah Siddiqa (Radihiyallahu anha) narrates that when the month of Ramadaan would enter Rasoolullah ﷺ would increase his salaah, his complexion would change, and he became more fervent in dua. (Bayhaqi)

This condition of his would undergo even further transformation upon the entry of the last ten days of the great month, a period which we are currently enjoying. It therefore, behoves us as followers of this Illustrious Rasool ﷺ to assimilate within ourselves at least a semblance of this fervour, devotion, and commitment to Allah during this holy period.

COMPLEX PROBLEMS

Dua is an act that one cannot do enough of. No ibadat is complete without dua, and no Muslim can do without it, yet the Ummat has shown surprising indifference to this forte of ieman. A cursory survey of the Ummat's condition at this stage of our history will reveal the true extent of our spiritual and mundane woes. The problems we face are complex, complicated, and seemingly insurmountable. Our marriages are under severe strain, domestic lives are cast into disarray, financial circumstances have become straitened, physical well-being is always threatened by debilitating illnesses, and worse still, the enemies of Islam have joined ranks in a physical and

spiritual onslaught against the Ummat world-wide. Any nation would normally capitulate under such austere conditions, but Almighty Allah has given Muslims special spiritual resilience to withstand all the elements of adversity.

While we have experimented with many formulas in an attempt to resolve these and numerous other problems, the cause of failure can partially be attributed to lack of sufficient dua. No doubt, we are making dua, but it appears that our dua has no spark, fervour, or zeal. It must be acknowledged that dua alone cannot solve certain issues and people affected will have to resort to Shar'ee solutions, but let's not lose sight of the fact that dua has that catalytic effect to convert our efforts into successful solutions. Furthermore, when one has exhausted all avenues in arriving at a solution or in resolving an issue without success, the last recourse is dua. It is this aspect of Islam which we wish to address in this article.

MONTH OF DUA

There are sure to be many complex and unsolvable issues that we have almost given up hope on. Well. Ramadaan is the month of Dua; the month when the acceptance of duas is guaranteed by Allah Azza Wa Jall. When all else has failed, let us utilize this opportunity to turn to Our Rabb in earnest. When all our efforts have reached a dead

end, it is time we allowed the element of dua to prevail. Stretch out that begging bowl before your Creator with a passion that has never been witnessed before. Submit to Allah The Majestic in total humility, admit to Him our failure and weakness, and acknowledge that having reached the end of our tether, we now revert to Him for the alleviation of our difficulties.

This is the actual and factual position of our lives at this juncture. It is our conviction beyond all shadow of doubt that none can alleviate hardship but Allah The Supreme. Confess to Allah: Oh Our Rabb! We have given up all hope of successfully resolving the huge problems that plague us! We are at our wits end! We now petition you, O Almighty Rabb to provide succour, help, and Divine Aid in resolving the complexities of our troubled lives!

Before proceeding with a dissertation
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Questions and Answers

Q: My first wife left our marital home a few years ago, when I married my second wife. I have not divorced the first wife. We (my first wife and I) have 3 children, one son and two daughters. My son is 14 years and daughters are 12 and 10. Who has the right of custody of our children?

A: Since you clearly state that you have not divorced your first wife, your marriage is still intact. The question of custody only arises when a divorce takes place. In your case you claim you never issued a divorce, hence you have all the right over your children. As in a normal marriage you being the father have the right to custody. You may keep your children with you until your wife returns to the marital home, or, if you so wish, you may allow them to live with her. The choice is absolutely yours. Here the age of the children is not taken into account.

Q: I am a female pharmacist and would like to continue this profession. Am I allowed by Shariah to go out and work?

A: A woman who is self sufficient or is being supported by her husband or family members, is not allowed to work at all. This is totally prohibited. A woman may only work if she has no husband, nor any relative who is prepared to maintain her, or if the husband is present but is unable or refuses to support her for whatever reason. In your case, in order to keep in touch with the pharmacy profession, try working from home, without having to leave the confines of the home. Since your situations does not fall within the ambit of a Shar'ee need, it will not be permissible to go out and work.

Q: Please explain the circumstances under which contraception is allowed in Shariah.

A: Contraceptives are allowed for the following reasons:

- When it is established through experience or expert medical advice that pregnancy will endanger the life of the mother or the foetus-to-be, or she will suffer serious complications to her health.
- When the mother is unable to cope in the rearing of children for social or economic reasons, such as her having to go out and work for a liv-

ing when the husband is invalid or not willing to earn an income.

- When the couple live in such a remote area where they fear for the morals and Deeni upbringing of their kids.
- Due to physical weakness or terminal illness the mother cannot rear children, and the family is not by the means to employ people for this purpose.
- The couple intend separating in the near future, or the wife fears her husband may divorce her soon, or desert her.
- To enable the couple to provide proper education and discipline to their offspring, contraception is used to space out pregnancies.

These are but a few reasons. Other contingencies may arise in different situations. The onus is on the couple involved to ascertain from the Ulema whether any given situation warrants permissibility of the use of contraceptives. However, resorting to contraception for fear of poverty, or to enable the wife to pursue a career, or merely because it is 'fashionable' to have small families, is not permissible. Further, the moment the above reasons no longer exist, use of contraception will once again become unlawful.

Q: Is it permissible for a woman to change to the math-hab of her husband?

A: Changing the mazh-hab for the reason stated in the question is not permissible, since a couple may live harmoniously in spite of difference in mazh-hab. There are only a few areas which demand some caution between Shafi'ee and Hanafi, such as touching each other, for this breaks wudhu, and laws pertaining to iddat and talaaq. If and when the latter situation arises (Allah forbid), consult your local Ulema for guidance. If one is living in a place where only one mazh-hab is prevalent and there is no one to teach the other mazh-hab, then common sense demands that it is necessary to change to the prevalent mazh-hab in order to make amal on the Laws of Shariah. Otherwise, each one should adhere to his or her mazh-hab.

As for the children, the parents should decide before hand which mazh-hab they shall follow. In making this deci-

sion, consider convenience of madresa and Deeni tuition, as alluded to in the previous paragraph.

Q: A Muslim magazine stated that women should not wear their hair in a bun as it resembles a camel's hump. Is this true?

A: A normal bun does not resemble the camel's hump, and this is quite clear through observation. A bun does not sit high on the head. Yes, if the hair is done up in such a manner that it does resemble a camel's hump then this is haraam because the Messenger of Allah ﷺ cursed women who adopt this appearance.

Q: I heard that women should not tie their hair up when making salaah. Is this true?

A: There is no sin in women making salah while the hair is in a bun. Some believe that the hair must also make sajda, so if it is tied in a bun, it does not make sujood. But this is not established from any hadith.

Q: Is it permissible for a young man to greet a young woman with salaam or any other way, and vice versa? If one party greets first, should the other reply, in view of the fact that replying to a salaam is wajib?

A: It is stated in Durr-e-Mukhtaar a famous Hanafi work on Fiqh, that a man shall not speak to a strange woman except if she is advanced in age. If this old woman sneezes or greets, the man may say *yarhamu kallah* or reply her salaam. This does not apply to young or middle-aged females. It is stated in Khaaniya: "When a woman greets a man, the latter should only reply in an audible voice if the woman is old. If it happens to be a young woman, he shall reply silently (to himself). Similarly, if a man greets a strange woman with salaam, the answer is the reverse." (That is, an elderly woman would reply his greeting, not the young woman.)

Q: My wife and I are divorced according to Shar'ee rites. However, at the start we had registered our marriage in community of property. Now, based on this law, my wife is demanding half a share of the house where she stayed before the divorce.

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Questions and Answers

(Continued from page 2)

Is this permissible in Islam, and am I obliged according to Shariah law to give her a half share of the house?

A: To register a marriage in community of property is un-Islamic and incorrect, since this leads to the abandonment and neglect of several Islamic injunctions, not the least being correct distribution of property. We always advise married couples who resorted to this un-Islamic practice to annul such registration or change it to the ante nuptial contract. Even though you were married in community of property, since this is not recognized and accepted by Shariah, it will be haraam (forbidden) for your wife to claim and/or accept any money in lieu of so-called joint ownership of property. This is a western law which militates against Islamic teaching, hence haraam. When a legal claim or western law conflicts with The Law of Shariah, the former must be rejected in its entirety. According to Shariah your wife has no valid claim to any share of the property.

Q: What is the Islamic ruling on the duff or drum that is played in nazams and qaseedas. We hear conflicting views among the Ulema.

A: I came across an interesting article by one Shaikh Abdur-Rahman Saheem of Reyadh, in which he proved the following points through valid and authentic references:

- That the duff or drum is permissible on only two occasions: Nikah and the circumcision of a boy;
- That use of the duff on the above two occasions are permissible for little girls only, and not men or young women.
- That men are prohibited from using the duff under any circumstances;
- That use of the duff for songs and other entertainment is not permissible.

We fully endorse this fatwa of Shaikh Abdur Rahman Saheem. Anyone wishing to receive a copy of this Arabic article is welcome to write to us providing postal details.

Q: Is it permissible to have a sunnat bath or to shower during I'tikaaf?

A: Leaving the place of I'tikaaf for a shower or sunnat bath will nullify the I'tikaaf. If one needs to freshen up during i'tikaaf then when going to make wudhu one may quickly wash the body with a face cloth or rag, in about the same time that it takes to make wudhu.

Q: Is streaking the hair permissible for a woman?

A: Streaking the hair is a form of dyeing, and this is not permissible. However, using mehndi (henna) to dye the hair is allowed, but not the multi-coloured dyes that have become the fashion of the spiritually mad West.

Q: If a woman was given one talaaq and then sits in iddat, do the other two talaaq fall automatically? If the iddat finishes, have the other two talaaq fallen?

A: In the above cases the remaining two talaaq do not fall automatically. The husband has to issue these talaaq in order for them to take effect. Once the iddat is over after having given one talaaq, the couple may remarry if they both agree.

Q: Can zikr be made with the accompaniment of drums?

A: We have established from the previous answer that drums are not allowed in any forum except as permitted by the Hadith of Our Beloved Rasool. People who claim to be followers of tasawwuf and adopt this form of zikr have actually deviated from the Siraat-e-Mustaqeem. It is haraam to join such gatherings of zikr.

Q: If a Shaafi makes Eid Salah behind a Hanafi Imam, how shall he read his takbeers seeing that the Shaafi says seven takbeers in the first rakaat and five in the second?

A: The Hanafi Imam utters three takbeers in each rakaat, but the Shaafi muqtadee should say the extra takbeers on his own. This is mentioned in most of the books of Fiqah.

Q: If someone gives you money that you know is from gambling, can one accept it?

A: If you are certain that the money has been acquired

through gambling, it is not permissible to accept such money. If one has already taken the money, it is necessary to give that amount in sadqa without any intention of thawaab.

Q: Is the selling of cigarettes haraam?

A: No, selling of cigarettes is not haraam. Such an income is lawful.

Q: In The Quran Shareef Allah Ta'ala declares *khabaa-ith* haraam, i.e. substances that are dirty, filthy. Don't cigarettes fall under *khabaa-ith*?

A: The definition of khabaa-ith varies according to different Ulema. It is, therefore, not so easy to apply the definition of khabaa-ith to cigarettes. In the first place, cigarettes are made from tobacco which is a plant. That in itself is not something filthy or dirty. Tea is also made from plants, and we drink this in abundance. No one has ever considered tea as a filthy or dirty substance. In fact cigarettes are not consumed as tea; instead the smoke of the burnt plant is inhaled. Per se, it cannot be placed under khabaaith. Yes, once it is smoked cigarettes leave behind a terrible odour, but that too, is not sufficient reason to call it khabaa-ith. Rasoolullah (sallallahu alayhi wasallam) prohibited people who ate raw onions and garlic from coming to the Musjid without removing the smell. Yet, the two vegetables are halaal and pure and are even mentioned in the Holy Quran. Yes, smoking will definitely be makrooh because of the harm it causes to the body. But one may not classify it as haraam. And Allah Knows Best.

Q: Is it permissible for married couple to use sex-aid like a vibrator?

A: It is not permissible in Islam for a female to insert anything into her private organ, and more so if this is done for sexual pleasure. Masturbation is haraam for both male and female. However one spouse may do this to the other and vice-versa but without the use of these aids. ﴿

The Question of the Female Voice

In Surah Ahzaab, verse 32, Almighty Allah instructs the noble wives of Rasoolullah ﷺ with the following: "...if you do fear (Allah) be not too complaisant of speech lest one in whose heart is a disease, should be moved with desire: but make a statement that is just." This command makes it quite clear that the voice of a woman, by nature, can be alluring to the degree that passions of men folk are aroused. Hence she is ordered to alter that alluring and seductive tone in her voice when the need arises to converse with men. She should speak, not rudely or offensively, but in a matter-of-fact manner without overtures.

The question of whether the female voice is an object of concealment (satar or purdah) has been debated by the Scholars of Islam. We provide some food for thought on this issue, especially during times when Muslims have sadly discarded the Islamic injunctions on hijaab, and are facing the detrimental effects of such abandonment.

Shaikh Ali Saabooni supports the Hanafi view that the voice of a woman is satar. He quotes the following hadeeth shareef in his book, Raw'iul-Bayan (vol. 2 p.157): "Takbeer is for men, and clapping hands is for women." That is, when she has to drew attention, she will clap the hands, while a man will recite takbeer. This proves that her voice will always remain concealed.

There is debate among Ulema over whether a woman should cover her face or not. The **majority of Ulema** rule that it is waajib for her to cover the face because the ultimate beauty and attraction lies in the face of a woman. She may uncover the face in cases of necessity. Needless to say, these Ulema have advanced strong

proof for their claim, which we will not mention here. In like manner, debate has surfaced over the pardah of a woman's voice. There is a large group of Ulema who say that her voice is also an object of concealment, only to be exposed when necessary. The use of the voice is a major necessity in our lives, so this she is not denied. In fact, the necessity of using the voice is far greater than exposing the face. According to the Maliki math-hab, the voice of woman is aurah. In the Shaf'ee and Hambali Math-habs, there are two views, one that it is aurah, the other that it is not. Both views have been narrated from Imam Ahmed bin Hambal (R.A.) Likewise in the Hanafi Math-hab there are two views of equal strength. All the Schools of Fiqah are unanimous on one issue, though, that it is haraam for a man to listen to a woman speaking or singing in a melodious or alluring tone.

Among the Hanafi Fuqaha, Imam Abul-Abbas Qurtubi states: *When we say the voice of a woman is aurah (object of concealment) we do not mean her (necessary) speech, for she is allowed to speak to strangers when necessary. However, we do not allow her to raise her voice (unnecessarily) or to speak in an alluring, melodious, and attractive way For this leads to arousing the attentions and passions of menfolk. That is why a female is not allowed to give azhaan. (Raddul-Muhtaar)*

Here is more food for thought to convey the Shar'ee concept on this issue: A woman may not call out the azhaan; she may not lead men in salaah; she may not make loud zikr; she may not recite Quran aloud; she may not conduct the Jumu'ah sermon; she may not read

the talbiya aloud; she may not read qiraat aloud in salaah. Several Hanafi Scholars such as Allama Ibnu'l Hummam, Burhan Halabi, etc. say her salah breaks if she reads aloud.

Those Scholars who say that her voice is not an object of concealment are not issuing a license for her to showcase her vocal talents, or to engage in unrestricted conversation with men. She may speak when necessary. Due to the natural danger that exists, the ill-effects of which we are suffering today, Jurists and Scholars rule that both the face and voice must be concealed, and only exposed at the time of necessity.

It is evident from the above that there is a strong case to support the view that the voice of a woman should not be heard unless due to a necessity. The Fuqaha have ruled, on the basis of Qur'aan and Sunnah, that the woman's voice is intrinsically an object of concealment only to be exposed during times of necessity. In a hadith of Abu Dawood it is stated that some women did not even speak to the Messenger of Allah, but wrote notes to him instead. Hazrat Ayesha (radhiyallahu anhaa) says that once a woman came to the Prophet of Allah ﷺ with a letter which she handed to him **from behind a screen. (Abu Dawood)**. The Messenger of Allah in turn did not force them to speak up, nor did he disapprove of the practice (of sending in a hand-written note).

When the need arises for a female to ask a question on some religious matter, or to communicate some important information to a male that will be allowed on the basis of necessity. A necessary and unavoidable situation is not something that happens daily and cannot form the basis for a general ruling. ☲

VIRTUES OF THE QURAN

Hazrat Abdullah bin Masud (radhiyallahu anhu) narrates that The Messenger of Allah ﷺ said: “Whoever reads one letter of the Quran receives the reward of one good deed. And one good deed is multiplied ten times.”

Hazrat Abu Huraira (radhiyallahu anhu) reports that Rasoolullah ﷺ said:

“Whoever listens to one verse of the Book of Allah, a good deed that multiplies continuously is recorded. And one who reads a verse of the Quran, that verse will be a Noor for him on the Day of Judgement.”

Hazrat Anas (radhiyallahu anhu) reports that Rasoolullah ﷺ said:

“Whoever reads the Quran, Allah grants that person ten good deeds for every letter. And for one who hears the Quran being recited, Allah grants a good deed for every letter, and such a person will be resurrected among those who will recite and ascend the stages of Jannat.”

Hazrat Ibni Abbas (radhiyallahu anhu) narrates that Rasoolullah ﷺ said:

“He who listens to one letter of the Quran, ten good deeds are recorded for him, ten sins are forgiven, and his status is elevated by ten stages.”

(All above ahadeeth are from the book *Kanzul-Ummal*)

Almighty Allah revealed to Nabi Moosa ﷺ:

O Moosa! When the month of Ramadaan enters I command the bearers of My Throne to stop all worship. Then, whenever the fasting people make a dua, these Angels say ameen. And I have made it compulsory upon Myself not to reject the dua of those who fast in Ramadaan. O Moosa! I command the heavens, the earth, the mountains, the animals and the insects to make dua of maghfirat for those who observe the fast of Ramadaan. And I shall not bring down my punishment on any place wherein there are at least three people fasting in Ramadaan. ﴿

(Tafseer Durr-e-Manthoor)

WHAT TO DO WHEN ATTENDING A JANAAZAH

It is sad to note, that due to ignorance many Muslims who attend an Islamic burial will just stand around idly while a handful of people offer dua at the grave-side. Worse than this is the practice of those who engage in speaking and joking while their dead Muslim brother is being interred. Are the hearts of such people so insensitive to the sombre occasion of death, that they remain totally unaffected? To laugh in a graveyard, especially when someone who has just died is being buried is the height of negligence, and a clear sign that such people have dead hearts. They should rather join their dead Muslim brother in the qabr! Here are some guidelines on behaviour when attending a janaazah:

It appears in Saheeh Muslim that when Rasoolullah ﷺ had buried a Sahaabi, he addressed the people standing around the grave, saying: “Seek forgiveness for your brother, for he is about to be questioned.” From this we learn that it is the duty of all present at the graveside to read and make dua for the deceased. This is not the duty of only the Imam or Moulana. Each Muslim should engage in dua for his dead brother or sister, which will be far more appreciated than standing by idly, or worse still, indulging in worldly discussion and laughter. Participants in the funeral may recite Surah Takaathur, Surah Ikhlaas and the three quls, Surah Fatiha, the first five and the last three verses of Surah Baqarah. Thereafter convey the reward to the dead one who has just been buried, as well as to all those who are deceased in that grave yard. Another hadith teaches that we should ask that Allah grants the deceased steadfastness at the time of being questioned by Munkar and Nakeer. This is, therefore, another dua that we should make for the dead one. Also ask Allah to grant him/her forgiveness, salvation from the punishment of the grave and Qiyamat, salvation from Jahannum and admittance into Jannat. If one knows the Arabic duas, then recite them after having buried someone. Those who do not know the Arabic duas could make the above duas in English or one's mother tongue. In short, whilst at the funeral, come as close as possible to the grave and make these duas for your dead brother or sister. Do not stand quite or talk or engage in smiling and laughter. That is the height of disrespect. The day we die, we, too, would appreciate every single dua of those attending our funeral. ﴿

A UNIQUE INCIDENT OF HADHRAT UMAR

Once during the reign of Umar The Great the River Nile ran dry. Usually the water level would increase and the needs of the people would be fulfilled, but this time it did not increase. Sayyidina Amar bin Aas (radhiyallahu anhu) was the governor of Egypt at that time. The people came to him and complained. He asked them whether this happened before and what usually did in such a situation. They answered that when this would happen they would sacrifice a young and beautiful girl to the Nile and the water would resume its flow flowing. Hazrat Amar (RA) replied: “This pagan custom has no place in Islam, I will write to the Khaleefah, Umar” He consequently wrote to Hadhrat Umar (radhiyallahu anhu) explaining the situation.

Hadhrat Umar (radhiyallahu anhu) replied with a directive addressed to the River Nile in the following words: “O Nile! If you flow through the command of Allah, then why have you ceased to flow through the effect of some Shaytaan? If this is not the case (*that you do not flow through the command of Allah*), then we do not need you. Allah Ta'aala is our Provider.” He instructed Amar bin Aas (RA) to drop this letter into the Nile.

The Muslim's enemies were making a mockery of this letter. They said sarcastically that 'Umar rules the rivers! Meanwhile it never even crossed the mind of Hadhrat Umar that failure of his letter to get the river flowing would result in humiliation.

Sayyidina Amar bin Aas made an announcement (*regarding this letter*) and proceeded towards the River Nile. The opponents of Islam also accompanied him. They were laughing en-route and said that what is the relevance of this letter and the flowing of the Nile? The letter was cast into the Nile and, miraculously, it started flowing abundantly again!

MORAL: Whoever becomes subservient to Allah Ta'ala and His Rasool ﷺ everything in this world becomes subservient to him. ﴿

The Qur'aan & Noah's Ark

Martin Wroe, LONDON - Noah's Ark has been found on the Turkish-Iranian border, 32 kilometres from Mount Ararat, according to the leader of a team of scientists that has been investigating the site for six years.

The Turkish government is so convinced by the findings that, after years of intransigence, it has designated the site one of special archaeological interest and agreed to its excavation next summer.

The remote site contains a buried, ship-like object, resting an altitude of 2,300 metres. At 170 metres long and 45 metres wide, it conforms almost exactly to the 300 cubit by 50 cubit boat that God told Noah to build, according to Genesis 6 in the Bible.

On surrounding terrain, the American and Middle Eastern scientists have identified huge stones with holes carved at one end, which they believe are "drogue-stones," dragged behind ships in the ancient world to stabilise them. Radar soundings indicate unusual levels of iron-oxide distribution.

Salih Bayraktutan, head of geology at Turkey's Ataturk University, estimates the age of the 'vessel' at more than 100,000 years. "It is a man-made structure and for sure it is Noah's Ark." The site is directly below the mountain of Al

Judi, named in the Koran as the Ark's resting place.

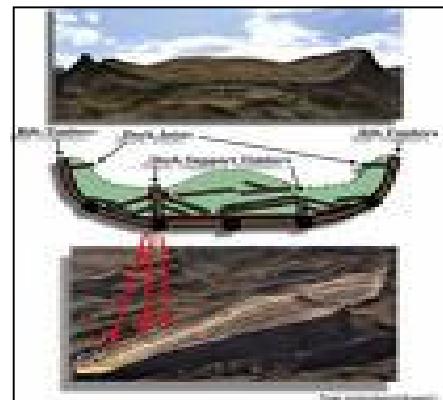
David Fasold, an American shipwreck specialist with no religious affiliation, has led the investigation. He says subsurface radar surveys of the site have produced "very good pictures." "The radar imagery at about 25 metres down from the stern is so clear that you can count the floorboards between the walls."

He believes the team has found the fossilised remains of the upper deck and that the original reed substructure has disappeared. But the findings have infuriated the scores of Christian Ark-hunters who travel to Turkey, convinced the Ark will only be found on Mount Ararat.

Fasold, who calls himself an "Arkologist," also argues that it was not a great flood that pushed the Ark into the mountains. He says it was "an astronomical event causing a tectonic upheaval, a tidal bore causing gravitational pull in the ocean waters that forced the boat into the mountains."

Some of Fasold's team of geophysicists and geologists are reserving final judgement until the excavation and carbon-dating.

The Observer newspaper, 16 Janu-



ary 1994

Prologue: The Quranic verse detailing about the resting place of the Noah's Ark is found in Chapter Hood, verse 44 (Qur'aan 11:44). The verse says:

{**When the word went forth: "O earth! swallow up thy water and O sky! withhold (thy rain)!" and the water abated and the matter was ended. The Ark rested on Mount Judi and the word went forth: "Away with those who do wrong!"**}

The 49th verse of the same Chapter says:

{**Such are some of the stories of the Unseen which We have revealed unto you: before this neither you nor your people knew them. So persevere patiently: for the end is for those who are righteous}**} ☸

Editors Comment: This is yet another incident to prove the authenticity of The Holy Quran. Subhanallah, The Miracles of the Holy Quran shall never cease.

RIBA - USURY

The taking and giving of riba or usury has been severely and roundly condemned in Shariah, like no other sin has. None can argue this point and we are constrained to accept this Shar'ee ruling. The Holy Quran has declared war upon those who indulge in Riba, whilst the hadith of Nabi Muhammed (sallallahu alayhi wasallam) described it as being worse than fornication. However, while almost every Muslim knows and believes this, a situation which people face all too often is the need to utilize a bank in the course of business transactions. One is at times com-

elled to deposit money into non-Muslim banking institutions. It must be made clear that while using the facility of a bank is allowed on the basis of necessity, the interest accrued to accounts will not be halaal for the depositor.

In case anyone still remains in doubt as regards banking interest being *riba* according to Shariah, let me furnish the definition of ribaa. In Shar'ee terminology ribaa means an excess for which there is no material exchange, whether such exchange be in the form of services or tangible commodities. This excludes profits

earned on investments because such profits are accrued on the basis of investments involving commodities, as in partnership transactions. Likewise this definition will exclude payment received for services rendered, and this is quite obvious. Excess money given or taken on loans also fall under the Islamic definition of interest, for there is nothing in exchange of the extra money received or paid over. The banking system is beset with the same problem, where either the depositor earns excess money on his savings for which he has given nothing in return, or he pays an

(Continued on page 7)

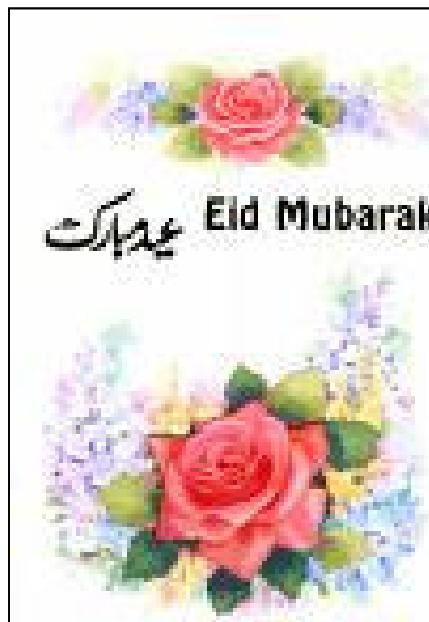
SUNNATS

of Eidul Fitr

**THE FOLLOWING ARE
SUNNAT PRACTICES TO BE
OBSERVED ON THE DAY
OF EID:**

Eid, being the sacred occasion that it is, demands that it be celebrated in accordance with the Shariah, which is by observing the sunnat practices established from Rasoolullah *sallallahu alaihi wasallam* on this occasion. These are as follows:

1. To arise early and perform ibadat on Eid night (i.e. before Subuh Sadiq)
2. To offer at least four rakats tahajjud salah. (This was a sunnat observed by Rasoolullah *sallallahu alaihi wasallam* throughout the year.)
3. To engage in takbeer softly from the break of dawn till arrival at the Eidgah.
4. To perform Fajr in the mosque of your locality.
5. To clip the moustache.
6. To remove pubic hairs.
7. To have a bath.
8. Using a miswaak.
9. Wearing new or clean clothes, the best one possesses.
10. Dressing according to the sunnat. This entails
11. *lahu alaihi wasallam* always wore.
12. To apply perfume.
13. To eat dates in odd numbers before leaving. If dates are not available then anything sweet will suffice.
14. To offer Eid salah at the *Musalla* (Eidgah) even if the Musjid can accommodate the whole congregation.
15. To proceed to Eidgah on foot if it is in walking distance.
16. To take one route and return by another.
17. To set off early for the Eid Salah.
18. To pay the sadaqatul fitr before the Salah.
19. To perform the Salah first and then the khutba, without azaan or iqamat.
20. To give sadaqah in abundance.
21. To offer two or four raka'ts nafl salah at home after returning from Eidgah. ☲



kurta, turban, jubba, etc., since this was the type of dress Rasoolullah *sallallahu alaihi wasallam* always wore.

RIBA IN ISLAM

(Continued from page 6)

amount over and above that which he owes the bank, and gets nothing back in return.

We may define interest paid to banks in another way. Money paid to a creditor for an extension in repayment. This was also a practice in vogue among the Arabs during pagan times. A debtor would be granted extension for payment by the lender or creditor, but would

find his debt increased by a small percentage. Each extension in repayment was accompanied by an increase in the original debt. The verse of the Holy Quran outlawing ribaa (2:278) was revealed in this very same context. There is, therefore, no doubt that this form of interest, which banks and companies charge albeit under a different system, is haraam and stands severely condemned in

Shariah.

The above is a brief outline of the definition and mechanism of ribaa in Shariah terms. Usury is one of the worst forms of monetary exploitation, a practice that kuffar banking institutions have made to seem refined and acceptable.

References: *Raddul-Muhtaar* by Al-laha Ibni Aabideen. Treatise on Riba by Hazrat Mufti Shafee (RA) ☲



Your Dua: HIS MOMENTS OF ACCEPTANCE

(Continued from page 1)

tion on the reality of dua, we need to take cognizance of a most important requisite for the acceptance of dua, and that is the earning of halaal sustenance in whichever form. One who indulges in eating and dressing that were acquired from unlawful or haraam sources can forget about his or her dua accepted. This is proven from the following hadith of Saheeh Muslim:

Hazrat Abu Hureira (radhiyallahu anhu) reports that Rasoolullah ﷺ said: O People! Verily Allah is Pure and only accepts that which is pure. And verily Allah has commanded the Believers with that which He commanded the Messengers; He says (to the Messengers): "O Messengers! Eat from pure, wholesome foods and perform righteous deeds." (Surah Muminoon, verse) And He says (to the Believers): O Believers! Eat from the pure, wholesome foods that We have provided for you. (Surah Baqara, verse). Then Rasoolullah ﷺ mentioned a man who travelled a far distance, was dishevelled, weary and tired. He then stretches out his hand to Allah in dua, and exclaims: "O My Lord! O My Lord!" Rasoolullah says: "But his food is from haraam sources, his drink is from haraam, and his clothes are from haraam, so how can his dua be accepted?

Many great Auliya of the past have identified this as one of the major reasons why peoples duas are not accepted. For the record let it be said that there are two types of haraam: one is haraam in the item itself, the other is a haraam that is due to some external factor. Examples of the first are wine, pork, and animals that have not been slaughtered according to Shariah, or any food items that contains one of the above. Example of the second is

wealth earned through haraam source such as stealing, fraud, gambling, usury, etc.

From the Ahadeeth of our Beloved Master we learn a number of important guidelines when making dua. It is imperative that we adhere to these principles to ensure acceptance of our duas.

1. When asking from Allah, we need to be convinced of His Ability to grant our request.
2. One should not ask for anything that is sinful or haraam, such as breaking of family ties, or asking Allah to destroy a Muslim who happens to be one's enemy.
3. One should not become impatient if there is a delay in the answering of one's dua.
4. To be convinced that a dua is answered in one of four ways: a) Allah Ta'ala either grants exactly what we ask for; b) Or He grants us something else in place of our request; c) Or He wards off some calamity because of that Dua; d) Or He stores that Dua for us in the Hereafter.
5. One should be firm and demanding from Allah, but with humility and in a begging way.
6. If one has committed a sin, then first repent from that sin, then place your request before Allah Azza Wa Jall. Hence it should be a standard practice to make istighfaar before a dua.
7. Begin the dua with praising Allah Ta'ala and Durood (Reciting Salwaat upon Our Beloved Master. End the Dua also with Durood.

MOMENTS OF ACCEPTANCE

This brings us to the most important aspect of this article: the pre-

cious moments when duas are accepted. There is no greater time for dua than the blessed days and nights of Ramadaan. In a hadith narrated by Imam Bayhaqi, Rasoolullah ﷺ is reported to have said:

The sleep of a fasting person is ibadah, his silence is tasbeeh, his deeds are multiplied in reward, his sins are forgiven, and his dua is accepted.

This proves that at any given time of the day or night, when a fasting person raises his hands to Allah, that dua does not fall on deaf ears. Then there is the time of iftaar, another moment of guaranteed acceptance from Allah Azza Wa Jall. The time of tahajjud, just before sehri has always been the choice of saintly people for their duas. When the brothers of Nabi Yusuf (alayhis salaam) confessed to their wrong-doing and requested their father Nabi Ya'qoob (alayhis salaam) to seek forgiveness on their behalf, he (Ya'qoob AS) responded: "*I shall soon ask My Rabb for your forgiveness; Undoubtedly He is Oft Forgive and Merciful.*" (Surah Yusuf, verse 98) In the tafseer of this verse it is written that the time Hazrat Ya'qoob (alayhis-salaam) referred to in his promise was the latter part of the night, i.e. Tahajjud time.

Numerous ahadeeth mention the efficacy of dua after the faradh salaah. This is another time when duas are readily accepted. Some Auliya mentioned that when a Muslim is going through a difficult period in life, such as sadness, depression, stress, loss of life or property or any situation of grief or hardship, then his duas are also quickly accepted by Allah. They deduce this from a hadith-e-qudshee, where Allah Ta'ala speaks to the Ummat. It says: ***I am by those whose hearts are broken.*** (*Mishkatul-Masabih*) .

Let us get into the habit of dua with fervour, zeal, enthusiasm, conviction, imploring and begging from Allah The Most High.